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SHORT LESSONS  
— IN —  
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SHORT LESSONS  
IN  
THEOSOPHY.

COMPILED AND ARRANGED BY

MISS SUSIE C. CLARK,

FROM THE TEACHINGS OF

W. J. COLVILLE.

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## SHORT LESSONS IN THEOSOPHY.

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QUES. — What is true Theosophy?

ANS. — Theosophy is the master-key of eternity to the understanding of God and man. True Theosophy is a question of spiritual development, of soul revelation, of finding the Christ within, listening to the Divine Logos—the Word. When we can find God within, where both Jesus and Buddha say God resides, we realize our divine nature. Genuine Theosophy is the Christ of this truth rising out of the tomb of error, it is the doctrine of self-control, the crucifixion of the senses, the liberation of the spirit from passion, the resurrection of all that is divine within us. Theosophy is a spiritual science, it is a knowledge of the eternal true science, to know the Christ, the living Word which speaks from the Infinite Divine Being. The spirit is resurrected, there is henceforth no more death. The true Theosophist drinks his inspiration from the spiritual air, and knowledge of the universe becomes to him an open book. We outgrow sacerdotalism, we become true priests, our daily sacrifice the daily surrender of the lower to the higher nature.

QUES. — What is the Theosophical doctrine as a religion?

ANS. — The doctrine of Theosophy is Love, Wisdom, and Truth, the absolute purity and perfection of the divine nature. Theosophical truth is universal truth and universal religion—a demonstrated science; it holds the key to all the sciences and religions of the world. In Theosophy we approach the unity

of all religions, for Theosophy studies all religions, but teaches none. What does religion really mean? Religio — to bind together — implies a condition of bondage; it is a bondage in which the lower nature is held by the higher, it is the at-onement, the reconciliation, the harmonization of all the elements in human nature, for it is not a *belief* in immortality, or in God, that saves any one, a mere intellectual assent given to a certain dogma. One can believe in religion and be a devil. The devils also believe and tremble. We can be intellectually unfolded enough to believe in God, but what does the resurrection mean to our individual lives? It must result in the death of the lower nature that the higher may triumph. Nothing dies in reality, only in seeming. The seed is not quickened unless there is the appearance of death, and there is no quickening of the spirit unless there is the appearance of the death of the lower nature, until from the supulchre the rock is rolled away, in symbol of the birth of Truth. Theosophy is the science of right living rather than a sacerdotal system. A hidden wisdom is the world's religion.

QUES. — What is the Theosophical idea of Deity?

ANS. — The Divine Being is simply beyond the comprehension of the soul in man. If I am not equal to God, or to an angel, there is a mystery about God or the angel as far as I am concerned. That which is on my level of belief I may explain, whatever is beyond that level remains an unsolved problem. It takes God to understand God, as well as a man to comprehend man, or a bird to understand the life of a bird. If Deity is above us, then Deity is beyond our definition. We find the soundest metaphysicians never undertake to limit Deity. Agnosticism is merely the confession of honest men that intellect



alone is unable to solve the problem of Deity. We have no conflict with Huxley or Spencer. All divine things *are* unknowable by the senses, but there is a spiritual sense which we call intuition, by which we discover a knowledge of the Spirit, to whose researches there is no end. Intellectually we find, not God, but Energy, Power, Force. The word God means the All-Good, the Good One, nothing more, nothing less. Plato, in his immortal assertion, "God geometrizes," does not imply anything more than a mathematical Mind, not a kind, loving God. The infinite power might be a cruel, capricious one. It may seem a singular thing to say, and yet many people know nothing about God because they *believe* in God; as soon as they give up believing in Him, they *find* Him. Belief implies that some one is the custodian of direct intelligence regarding the Deity, whose testimony is accepted as final authority. A Testament is something one leaves behind him when he is gone; while the testator liveth, the word is of no effect, therefore those people who know nothing about God save from the Bible (of which we would say nothing disrespectful, we speak only regarding its false rendering) believe in a dead God who has left His Testament. Practically it is so. All Christians believe in a God who, as far as this world is concerned, is dead. There was a time when God spoke to the world, but he does so no longer. God on earth has finished His book. How utterly incongruous with the teachings of Jesus: "He has been with you and shall be *in* you. It is expedient that I go away, for then the Comforter will come nearer than ever before, and lead you into all truth." They were not to receive it through revelation, but through the ever-living presence of the Holy Spirit within themselves, which places every individual on the great rock on which

pure Theosophy is built. We must build our Theosophical temple on divine justice, and we can never find it until we discover it in ourselves; it is a matter of spiritual unfoldment. God is Love and Wisdom, as well as Justice. If we act divinely we shall have a revelation of divine wisdom in our own lives as our wisdom proceeds from divine love, for only when we act from a divinely human love can our acts be those of wisdom. If love does not direct the impulse, it cannot be wise. How many of us act from the pure love of humanity, and for the welfare of the human race? The supremest conception of Deity is Love. Love is the highest goal and is inseparable from charity, for charity is love in motion. Love is the principle, charity the expression. Henry James declared that in studying the problem of Life, he came to see more and more distinctly the only possible cause of creation. God being Love could not love Himself, He must have an object to love, and we see in humanity the result of the Divine Love seeking object and expression. Remember by humanity we do not mean the inhabitants of this little planet, earth; the earth is not the universe, it is not even the solar system, we mean all the intelligent inhabitants of all worlds which constitute the form of the Divine Man, that constitute the children of God, without beginning and without end.

QUES. — What text-books are the repositories of this hidden wisdom?

ANS. — The hidden wisdom is wrapped up in our inner selves, not in books, or scrolls, but in God's living Word. Man is the highest expression of nature; God's divine Word is in its highest and noblest expression in human nature. The hidden wisdom which will well up from our own souls must come through

development of our inner nature, and in no other way. Theosophical truth does not depend on legend, or historic personality, or the truth contained in sacred books, but on its intrinsic value and appeal to our moral nature. If Buddha and Jesus had never lived, Theosophical teaching would be none the less valuable to man. The precious stone has a value, here and now. All teachings are demonstrated in the holy influence they exert on human life. Judge the tree by its fruits. Bring it to the touch-stone of expediency. If we find the teachings of the Vedas, when lived out, cause war and hatred to be swept from the earth, we know the source from whence this stream sprang is the water of life that slake the thirst of mankind; and there is nothing in the Vedas that is not found in the New Testament. The teachings are identical, some of the precepts of the Vedas are as good, many more deeply veiled. In Theosophy we can well dispense with controversy if we drink from inspiration. Whether it were Buddha, the historic avatar of India, or Jesus, the historic light of Palestine, or Osiris of Egypt, remember that neither Osiris, Christ, nor Buddha are dead and buried. In spirit Jesus worketh now, the truth Buddha and Osiris brought is now working in the world. Why seek ye the living among the dead? Why go to the sepulchre when you can meet the living spirit on the highways of life? When opened in our spiritual intuition the sun within sheds its bright beams, and appreciable light, heat, and electricity stream from it. Those who bathe in the sunlight appropriate to-day its rays. It is not those who have analyzed the water, or tested the depth of the well, but those who *drink* the water that receive its benefits; it is not our historic knowledge of the Truth, but our assimilation of the same which profits us much.

Ye must eat and drink and appropriate the sweet spirit of Truth now in the universe. The past is translated into the future. We live to-day, not in the days of Palestine. It is our present at-one-ment with the living Christ of the Spirit that necessarily brings us into the knowledge of the Truth. The truths of the soul are not apprehended by the intellect. Be guided entirely by your own intuition; be honest and earnest in your search after Truth.

QUES.—Is there not a brother-hood who sacredly guard these occult truths?

ANS.—The race of Mahatmas have spent ages in ferreting out the truths of the universe. Their existence is not widely known even by Buddhists themselves, only by those who are in a condition to know them. There is no reluctance on the part of the Mahatmas to reveal themselves, but they cannot create eyes in our heads to see them when they visit us. When Edwin Arnold re-visited India, he went to see the Buddhists of the Isle of Ceylon, receiving from them a complimentary address representing him as a great interpreter of their Sanscrit philosophy, a work they remembered with affection. Conversing with them of the Mahatmas he was told that they knew nothing of the existence of such people, who could not be found, while they were so famous. At the same time they affirmed that there were teachings in the Sanscrit which, if followed out, would develop the chela into the state of Mahatma. They think Arnold's faithful and magnificent portrayal of Buddha did more than anything else could to call the attention of the Indian Empire to a knowledge of the beauties that lay enshrined in their religion, and made a powerful incentive to live up to them. We hear a great deal of Indian thralldom, and of wom-



an's degraded condition. It cannot be doubted that there are women in India in gross degradation, but this state exists in *spite* of the teachings of their philosophy (which should lead to the purest elevation of mankind), not in consequence of their religion. All the vices of Christendom are rebuked in Scripture, and yet tolerated in a Christian community. There is no charge that can be brought against the Buddhist religion for the vices of Asia that cannot be brought against any other on earth, but the religion of India as interpreted in its sacred books is a religion of greatest purity and noble intelligence. No one who compares the religions of the world can fail to find in Buddhism the most humanitarian system, in Brahmanism the most metaphysical. Buddha taught that nothing and no one can come between us and God. We are our own high priests, mediators, and intercessors, free to discover truth for ourselves, following the path marked out by our own intuition which gives, "Thus saith the Spirit," as final authority. Many people are not content without some lord or master to obey, they want some one else to do their thinking for them instead of going directly to the God within their own hearts, receiving Truth from the source of all Truth. It is only to awaken thought that we study Theosophy, not to render allegiance to some hierarchy of India.

QUES. — Will you kindly explain the difference between Buddhism and Brahmanism?

ANS. — The great difference between them is this, that Brahmanism deals with abstract metaphysics, Buddhism with practical philanthropy. The Brahminical system as taught is the oldest in the East, and profoundly metaphysical. When Mrs. Eddy makes her statement, "All is mind, there is no mat-

ter," she uses a trite phrase in harmony with a spiritual understanding of the universe, but it did not originate with her, nor with the Greek philosophers of two thousand years ago, but sprang from the oldest system on earth — ancient Brahmanism, which recognized spirit as the incorporeal Brahm, the only Real, the all-in-all of Being; matter, Maya, as nothing, an illusion, a reflection of the All. The material world had no existence but as a reflection of the spiritual world which is the only real world, as spirit is the only reality. This doctrine of the reality of spirit and the illusive character of matter can be traced back thousands of years to the Vedas, the profoundest system of thought in the East. But this system of abstract and unapplied metaphysics addresses itself to the intellect alone, not to the affections, and frequently develops personal spiritual pride and self-righteousness, a system of caste, of ceremonial and priesthood. Any attempt to convert the world to absolute Brahmanism to-day would be futile. Those people who love to revel in abstract ideas are not as a rule benevolent. Buddhism is an entirely different kind of religion, is ethical more than creedal, and delights in benevolence. While Brahmanism looks to the salvation of one's own soul, Buddhism holds the higher thought, "What can I do to save others?" The usual question of the individual in the world, to-day, is, "What can I do to advance my own prospects, how rise to some higher condition in this world, or another?" This selfish consideration destroys all that is noblest and best in human nature. Buddha renounced everything, became a mendicant friar, and gave to the world a religion so near like Christ's that you cannot contrast them, for there is no contrast between them; you can only compare and harmonize them. Buddha did not invent

his teachings, he found them in the sacred Vedas and Puranas. Buddha was simply a Brahminical reformer as Jesus was a reformer of the Jews. Jesus never protested against the law or the prophets, but against the aristocratic element that had crept into Judaism and destroyed the teachings of the Talmud. One taught, five and a half centuries after the other, the same truth, that all religion must be made practical. Buddha disputed some articles of the Brahman creed, and devoted himself so entirely to a life of loving kindness, that he exalted moral perfection above intellectual accuracy, reduced the purely metaphysical to practice, and founded a theory of pure ethics, of pure religion, carrying into effect some of the grandest teachings in the world. Buddha had attained in his earliest youth, when eight years of age, to the understanding of all philosophy, and all through his life he understood in his heart the religion of the East, but not until he reduced it to daily, hourly practice did he attain to the state of essential blessedness. Under the sacred tree he saw all his past embodiments, reviewed every link in the chain of existence as it had been forged, and found in this moment of divine revelation that everything which had prepared him for Nirvana was the good he had done, not the intellectual position he had attained. An intellectual comprehension of Theosophy is not a road to salvation, but it is the practical exemplification of our idea of it in our own existence. Our progress along the road is not to be judged by intellectual accomplishment, but by our spiritual growth. We cannot estimate real progress by the mere amount of knowledge stored up in the mind. We do not always find saints in professors' chairs, or sinners clothed in rags. Spiritual good is always our essential good.

QUES. — Is the world ready to receive esoteric truths?

ANS. — Every one is not prepared for the interior teaching in its most intricate form. Jesus condensed in his teachings the wisdom of the age: they were both sublime and simple. The veil is rent in ourselves that hitherto hid the inner meaning of truth from the world, the veil of mystery is torn to shreds, the spiritual mysteries of all religions revealed, although the materiality of the present day tends to dwarf the spirit of those who enter into the consciousness of Being. When man really knows himself he knows God. He who cannot find divinity in himself has only developed his fourth principle, life being to him a certain round of eating and drinking. We see many people who are animated shells and nothing more, they have their better moments, but their souls have not yet shone through to any great extent; and there are those that have no consciousness of a spiritual existence, who are often actuated by a pure benevolence that puts to shame professed sanctity. They have a spirituality which they are as yet unable to express through their lower principle. Many people are not prepared for occult study, or theosophical investigation, which does really comprise religion, philosophy, and science. Theosophy is not intended for children but for men and women in understanding, the only people really qualified to deal with those great problems Theosophy presents to the world, which call for earnest and persistent study. We should not give that which is holy to dogs, and we ought not to enforce advanced ideas upon unprepared minds. Whatever we learn in a Theosophical school we never have to unlearn; all true teaching is progress. You must impart these esoteric truths to the public by degrees, but teach in accordance with the foundation



principles. They must be pure in order to be good. Give milk and water if people are not ready for undiluted truth, but never prevaricate if you withhold, nor adulterate if you omit. The needs of human nature are so varied; each mind requires that phase of truth adapted to its understanding. A Theosophist should be all things to all men to save all. Bring the student from scales and exercises to the works of the great masters. If we apply our divine wisdom as it was given on the day of Pentecost when all spoke in divers tongues, we should divide the Word to the comprehension and edification of all hearers. If we continue in this age the gift of tongues we will have one gospel as we have one arithmetic, or one chemistry, but provide different degrees of these sciences as pupils are prepared to receive them; so this one law and one gospel can be adapted to all. Many speak of the unintelligibility of Theosophical literature, the language is so condensed, the thought so concrete, the ideas and forms of expression so unusual that the idle reader cannot understand it; but, if everything difficult were laid aside, these timid pupils might never learn anything in their lives. The study of Theosophy is the study of a new science of which they know nothing, an art with which they are unfamiliar. We come to the expression of thought in a new language. The thoughts are exceedingly ancient yet new to the thought of to-day. The nomenclature may seem new and startling, but *Kama loca* is only purgatory, *Devachan* the spirit world or paradise, *Nirvana*, heaven; *Buddha* is nothing more than *Christ* if so much, and there is nothing in *Buddhism* that there is not in *Christianity*. The value of *Theosophy* is that it shows the absolute unity of all divine philosophy. The general tendency of modern thought

is toward the rise of the individual, that of Theosophy toward the rise of the race, in forgetfulness of self which kills out all signs of separateness. We must feel that we are living the one true life, and that is the life of the race, the only life with which we should concern ourselves. Self-forgetfulness is not antithetical to self-preservation. There are laws and Law, there are no end of lower earthly laws included in the one universal Law of Spirit.

QUES. — Is there not a rapidly growing desire on the part of humanity for higher spiritual revelation?

ANS. — Everywhere to-day there is a great and increasing interest in all that savors of occultism, which only means a secret science. Theosophy means divine wisdom, and do we not have to look or search for divine wisdom as for a secret or hidden treasure? Without wisdom we cannot understand life in the past or the future. Theosophy unlocks the mysteries of Being. It does not deal with the individual as separate from mankind, but with all mankind everywhere, since the Eternal Being is Father and Mother of us all. The demonstration of Theosophical truth to the individual depends on the mental calibre of the individual and the effort made to solve the problem. All sciences are the various manifestations of this one true science; there are various departments of knowledge but knowledge itself is One. All religious systems are the endeavor on the part of humanity to express its highest idea in sign and symbol. Theosophy has a unitizing and not a separative influence on those who study it, its adherents becoming friends who were hitherto strangers. Theosophy does not endeavor to overturn all creeds, but on the contrary, without taking any form of religion, symbol, or book, it interprets all

symbols, creeds, and books esoterically, not exoterically, recognizing that the letter killeth but the spirit giveth life ; therefore the true Theosophist is the universal religionist.

QUES. — What is the Theosophical idea of death?

ANS. — Death in Theosophy means death to old conditions, death to the animal nature, a resurrection for the spiritual, which like a glorious Phoenix bursts its bonds, therefore this death is always personified by the butterfly emerging from the chrysalis, or by the emblem of the Easter egg, the casting off of the shell, the deliverance from all the trammels of the cage, through the dominant life-principle working its way upward, the triumph of spirit over the thralldom of sense. There is a great deal of us that has to die. On the human plane of existence we die and never rise again ; our lower clothing is cast aside, we, the real selves, go higher. Death when understood, in all allegories, means spiritual elevation, not physical dissolution. The Apostle rightly exclaims, " O death, where is thy sting ? O grave, where is thy victory ? " meaning that death is only the casting aside of the shell, as the imprisoned bird breaks from its environment and rejoices in deliverance from it. There would be no fear of death if a person did not depend on the body for love and happiness. We should be willing to wear it and use it, but ready to lose it, with no doubt that the spirit world is a better state than this. Make it a matter of perfect indifference whether you remain here, or go hence. You are always at work in the spiritual universe. There is no difference in birth or death, we deny that you ever were born or ever can die ; simply realize that you always forever *were*. Feel that you have nothing to do with death and you will overcome it in all belief. Those who live in

Truth will pass into the spiritual state without any preparation, gradually dismissing physical environment, until the ultimate condition will be a passing through the beautiful gateway of transition as did those great adepts, Enoch and Elijah. Is it necessary that the house should tumble down because we are going to move out of it, or should the body we are to vacate first become foul and loathsome? The entire philosophy of Being is expressed in Longfellow's "Dust thou art to dust returneth was not spoken of the *soul*." It had a prior existence and returns to God who gave it. The experience of a spirit on this earth is like that of a child who goes out to boarding school, or a youth put out as an apprentice. He remembers his home with love and enjoys it on his return, as he never would have done if he had not left it. The brother of the Prodigal Son, though *unfallen* was not superior, he had not the true lowly spirit of him who had fallen and risen, who had fought the battle and won the prize. (Man can develop from manhood into angelhood as a child develops into maturity.) The freedom of the angel is nothing to that of the archangel, and yet the archangel was once a man, the man was once an infant. All spiritual studies that will lead us into intelligent recognition of pure Theosophy will bring us to a point of larger knowledge and teach us the relation of spirit to body.

QUES. — You regard the body as the necessary tool of the spiritual workman?

ANS. — Our bodies are created or evolved for a definite purpose, they are our tools to work with, our dress to wear, our primer to learn our lessons from. They are brought into existence for a necessity. The spirit makes its body as the workman his tool. If the question arises: "Why do we not



then all have the bodies we would like," remember we cannot always externalize our thought to suit us in making a dress, bonnet, or coat. You have not the perfect power over the material with the pattern before you. People are often dissatisfied with their own efforts and prefer the workmanship of others. The ideal always comes before the actual, the perfection of the ideal is reserved for that condition in this world, or some other, when we have gained the ascendancy over the material, when we shall be clothed upon with other bodies, — a glorious spiritual form. There is no such thing as creation of substance, only creation of form. Forms come and go, substance does not. When we are formed, nothing comes into *being*, and when we die nothing goes out of *being*: there is only a change in the appearance. Therefore creation is only organization, expression; seeming death is simply dematerialization, a disappearance from the realm of moral perception. From the standpoint of the Eternal there can be no change. There is no change of divine law but change in our conception of it; there is no change in truth, but in our ideas of truth. So all outward things change, as outward things are the manifestation of our idea; all intelligence is incessant and ever-varying activity. How is it the worlds differ, advancing from infancy to old age, and passing to their decay? The change from first to last is in the condition of the mind working upon them. An organ is in the same condition during all the year you study music, but you are capable of playing at the end more intricate harmonies upon it than you could at the beginning, yet the capacity of the organ has not changed; the musician changes, the organ does not, it has never been educated. The world and our bodies, as we behold them outwardly, are being

acted upon by intellectual elements that are always advancing. The legend of Pygmalion and Galatea, where the statue comes to life and is made to speak, is illustrative of the truth concerning spiritual evolution. Man produces a marble form through his mind and affections, he breathes his life into the work of his own hands. It never was himself, still the statue breathed, so our outward form can have no life in itself but it is the animated statue of the soul, the will and the affections manifested in the form. We might even fancy this soul's statue to have a wavering, wandering will of its own which *knew* better than it *did*. Everything you call objective form in mineral or vegetable organism is nothing more than the expression of an eternal impress, the embodiment of your breath but not of you who breathe. The human life, doubtless, lived for ages before expressing itself in human forms, it has been the creator of everything below it. It is more possible that the action of your mind *made* a monkey than that you ever *were* a monkey. Man as a spiritual entity was always in the spirit world. If we have passed through the animal and vegetable kingdoms it is because they have proceeded from the mind of man as the act of his thought previous to his building a form, in which his own conscious thought could express itself. We can understand involution in the light of evolution. We never are embodied; we ourselves live now and ever in the spirit world, but the soul gives forth an impulse, produces a form, and endows it with more or less perfection. If we can conceive of ourselves as we really are, we have never been on earth at all, our real selves have created human forms and endowed those human forms with life as the sculptor created the statue. Then the question arises, "do we really know

each other in spirit? Have we admired the outward form and that only, or do we judge man by his soul-life, and not by that manifest to sense?" Do we really know ourselves, does the lower know the higher nature? The majority live in the lower nature and do not know themselves. The fall of man is the losing sight of our own spiritual nature in the busy scenes of external life. The lower-you has to find the higher-you. Consequently in the higher sense you never had a mother and never were born. Your spiritual being did not commence in mortal birth, your spirit entity was the cause of the conception, it made your mother a mother, without it she never could have given birth to a child. We believe in a super-personal Deity and a super-personal man. Man must come to understand himself and the principle of spiritual truth before finding his own soul, before he can walk in the light of the Spirit within him.

QUES. — How can we unfold our spiritual powers?

ANS. — Our powers, whatever they may be, are capable of stimulation in every direction. To feel that we have a certain endowment to begin with, that we are born gifted, does not imply we should not set to work to diligently employ and cultivate the gift. Is it not possible to put these talents out at interest, to make the one talent two, the two increase to four, the ten become twenty as easily as the one become two? Unto those who have shall more be given continually. Spiritual growth has a value here and now, as well as in the life beyond the grave. It is not necessary, however, that we should isolate ourselves from mankind to develop our spiritual gifts, we should feel ourselves living now the spirit life in the spiritual universe, we should speak and think now as we would in

a supernal state of existence. Theosophy claims that we can cultivate and exercise *now* all the powers of the spirit, they are within the reach of us all, they are already in our possession. We can have spiritual illumination, vigor of intellect, insight, or clearness of perception. Practice makes perfect, we can develop spiritual muscle, can cultivate the latent spiritual powers within us, now lying dormant. Man can use his sixth sense, can accustom himself to employ it. We are not so diverse as we suppose; we often think if we were constituted like other people we should shine more than they shine. Theosophy teaches us that genius is, after all, only applied energy, a capacity and determination to take possession of our own. We all possess powers within ourselves that characterize the most renowned people who ever stood on the platform of the globe. We need not ask "have I this or that gift," for when our gift is appealed to, it responds, and is used as a means of further development and higher culture. Every one really possesses the gift they wish for, if they did not possess it they would not care for it. The power within the breast struggles for expression, it says: "I have chosen you" (not "you have chosen me"), "I am in you already and want to be used." Our spiritual powers are continually asking to be exercised. This is the real, not fancied, condition of the spirit of man, as we unfold the law of Karma, or sequence.

QUES. — Then you believe in the plurality of existences?

ANS. — Most certainly we do. What is re-embodiment but this — the higher principle having expressed itself imperfectly through the lower principle, allows that lower to fade away and develop, again and again, all forms of expression till at the last development, in the perfected form of expression, the soul

shines out in all its glory. The spirit is always in the spirit world, is never embodied into matter. The astral body is nothing more than an appearance, merely a shell or sack ; the spiritual body is as independent of the astral as the astral is of the physical. Our spirit in its essence is good, but needs experience to unfold it, even though born of the eternal soul. The expression of the soul before embodiment is like a seed unplanted. The physical form is its opportunity. Many think the spirit comes to earth merely for expression, but if, after the struggle of one or many existences, the soul was only to be converted into its first state, all the effort of human discipline would be of no avail whatever. Every soul may be as pure in a certain sense, but is not as powerful as God, has not knowledge as God. If our power is finite and His is infinite, and there is infinite difference between an infinite and finite power, then we can understand eternal progression, an unending advancement in power and knowledge. God is the only infinite, powerful Love and Wisdom. It is the eternal good will, the pure beneficence of the Infinite which brings all human beings into existence and endows them with the power and privilege of perpetually drawing nearer to Him, with eternity before them. We can constantly advance one step nearer to the Infinite knowledge and power which is always beyond us. The soul of man *is* as pure as the soul of God, but capable of infinite advancement in power and knowledge ; we are here on earth to acquire, to unfold, and express both. The effort of the soul thus to develop its power brings the world and the body into existence. When we have developed all that is possible in this present life, when there is no longer need of further embodiment, we advance to a higher plane, we



outgrow the love of earth and yearning for it, and we go to live in spirit, no longer to grovel in the dust. As long as we have earthly leanings and attractions they draw us into earthly experiences. The earth is a magnet until we have exhausted the sense drawing, have outgrown and put away all childish things with higher development of understanding. We are drawn here just as long as desire for embodiment lurks within us; we are brought involuntarily into the state which corresponds to our mental condition. When we reach to the perfect state of being, of which eye and ear or heart cannot conceive, we reach the home of the soul, the eternal world, the kingdom of Heaven, the pure Nirvana of bliss. So far as we can travel in our finite thought we have then reached the end of our journey. What further hills there may be to climb, in conditions beyond our present conception, beyond time and sense, we cannot dogmatically declare.

QUES. — Does the soul create its theatre of action ?

ANS. — In the Kabala the statement is made that all worlds and forms are brought into existence, not by Ensoph, the supreme principle, but through subordinate deities, the Eloihim. There is only one supreme life, one infinite good. In the one there is the multitude. We have always existed and always shall exist. In the eternal world it is always NOW. Of our individual soul we can say, "I am what I am in *being*, not existence." Existence is only an external manifestation of Being. The soul is perfectly pure and divine as a direct offshoot from the Eternal Soul. In our highest conception of ourselves we are perfectly pure, but must distinguish between this divine soul and the human spirit. Our idea of the universe is that the soul creates the individual human spirit, the soul is

the atom which the physical scientist has never discovered. He discovers the molecule, the monad, which is an aggregation of atoms, but he does not find the atom. The absolute atom itself is entirely beyond the recognition of the bodily senses, can only be apprehended by spirit. This divine ultimate atom, in its endeavor to unfold power and knowledge, creates the spiritual monad (this is the second creation); the divine soul belongs to the Elohim, being itself the work of God — Ensoph. The human spirit needs an earthly discipline and experience, we must begin at the top of the ladder. Everything begins in spirit, matter is the last outermost vibration of pure spirit. People see on earth as through a telescope whose lenses are inverted, they see where the effect ends instead of seeing the beginning. Jacob's ladder is the embodiment of all life and experience, representing the descent of spirit into matter and rising again to its source. There is no self-existent matter; there is only one atom, one primate, one homeogenous substance, heterogenously expressed. Matter is the lowest expression of this one substance, non-existent in the realm of cause, for in the realm of absolute reality all is spirit. The esoteric doctrine admits matter as an accident of time and sense: it comes between the spirit that is Alpha and the spirit that is Omega. The spiritual soul, the human soul, and the animal soul form a trinity of expression; the *Atma* within is the origin of everything. The spiritual soul represents itself in intuition, the human soul in reason, the animal in instinct. We have found these three principles in us. Intuition is the moral sense; reason, the intellectual sense; the instinct, the animal perception. We lose the animal perception as we lose hope in certainty, faith in knowledge, the shell in the bird, as we lose

the bud when we get the flower, we lose our limitation. Theosophists have placed the human soul, the intellectual principle, between the animal soul which tends to earth and the spiritual soul which soars above; the intellect may aspire to reach higher but is constantly vibrating, falters in its allegiance between the spirit and the animal. It is for the individual to decide whether he will voluntarily unite himself with the spiritual universe, or remain susceptible to lower conditions which must result in moral suicide and death. The true point of Christian living is to decide the question: "will we live in the flesh or in the spirit?" Here comes all the allegory of the temptation and fall of man. If we had not been in the lower state we could not reach the higher. Intellectual culture alone is not the best for mankind, for many intellectual people give themselves over to vices. The spiritual soul, the intuition, like a good genius, is ever urging us onward and upward, our evil genius is ever leading us downward toward the animal plane. The fourth principle must be the servant of the fifth and sixth, otherwise comes chaos and discord. This subordination of the higher to the lower is the old question of good and evil, the glory and the shadow, the foreground and background of existence, but the light reigns forever, the shadow does its work and is then absorbed. In the truth of re-embodiment the punishment idea is both true and false. Expiation enters largely into Allan Kardec's theory; we do not mean retaliation, but unfoldment, education, expansion. We must first understand what we are, before we can understand our mission, and why we are embodied at all, before we can understand our relation either to the eternity of the past, or to that of the future. Man is a perfect unit, but a trinity in unity, the outer

triangle representing the physical, the astral, and the spiritual, while within shines the central sun, the Atma, the Ego, one individual principle, forever and ever the child of God.

QUES. — Do the varying degrees of unfoldment account for the differences in people?

ANS. — If the divine soul in man is the child of God, then it never varies in its goodness and holiness. The soul of man being infinite in purity, it is only while here on earth that we do not live in this divine principle. All that we recognize of ourselves ordinarily is very much less than ourselves, we have never made a full discovery of what we are, or of our own powers. Sons of men have to come to know that they are sons of God. Some have come to a better understanding of this divine truth than others. As we have been speaking on the previous embodiment of the spirit, we endeavor to show that in harmony with God's perfect law of justice there can be no respecter of persons. The Buddhist doctrine of Karma is simply the Oriental mode of representing divine justice impartially, its entire philosophy being a vindication of divine justice and application of the law of spiritual involution, and physical evolution, in individual cases; the doctrine of evolution must teach a false doctrine if not interpreted spiritually. How often we hear of a man's being superlatively gifted, when, in reality, his gifts are only those powers acquired in a previous expression of the soul, as others are now acquiring them. There is no other way of explaining the difference between people but by this law of Karma, or sequence. If we all had equal knowledge of the truth, all would be perfectly well; if we knew the right and did the right, we should be entirely free from pain and anguish, but do we all have equal opportunities of knowing

the truth? Are there not multitudes of people on earth to-day, who have no opportunity of getting this knowledge? The reason is found in this law of Karma, which the Theosophical doctrine explains. It is our Karma that makes our opportunities. In the use we make of them we utilize, or in the non-use we fail to utilize our Karma. I may have the opportunity to learn certain things; I have a friend so situated that they are never put within his reach, because his Karma did not give him this opportunity. Two persons may advertise for a position, one obtains it, another does not. Thus does our Karma operate in daily life. Some persons have power, others have not, but remember we are not stagnant, we are making Karma all along. Our past has made our present, and our present makes our future — a succession of heritages. It is only one life after all, divided into many sub-divisions, and although our present is the result of our past, still our next minute is the result of this minute, in which we are manufacturing Karma. We are creatures of past Karma, so far as opportunity goes, up to this moment, then creatures of the Karma we are making now; so our present endeavor is by no means valueless. Whatever gifts we possess, whatever favorable advancement is now ours, it is something we have learned in the past, we have laid up treasure which is now ours. Everything rests with the individual. The doctrine of Karma is most encouraging, hopeful, inspiring, and not the most fatalistic, as so many people have understood it to be. What is our fate? Not something which is arbitrarily imposed upon us, for our fate up to this time is the result of everything gone before up to this minute; whether we remember making it or not, it is our own manufacture. Our fate is our limitation. We rise beyond this fate



when we begin to work. The spirit in its first embodiment has no fate, in completing all expressions ends without fate. When we have conquered fate we are the controllers, not the creatures, of circumstances.

QUES. — Is it our Karma that brings us good luck ?

ANS. — Some people are called lucky — the darlings of fortune — while others are unlucky, but the theory that it is God's will that some should have all the blessings and others only hardships is altogether erroneous. In regard to our failures where we desire to win, or of events occurring which we do not like, we must feel we are not yet grown to the condition where we can attract, or be benefited by what we desire, but the very fact of our undergoing this trial is a preparation to the state where we shall receive what we crave. There is some good and adequate reason why we have not succeeded hitherto, but past failure is no evidence of future misfortune. That failure has done something for us, it has been a development, we are not the same person who failed, and there is no reason why we should not succeed in the future. It is necessary we should have had this experience as part of our birth. Bunyan, in prison, watched a spider fail in spinning his web six times, and succeed on the seventh ; the six failures made the success possible. The spider was the embodied illustration of the principle of our growth ; it had not gained the experience and strength after the fifth attempt that it acquired after the sixth ; the spider had then developed the condition that brought about the success. Thus in all our lives and endeavors we win the golden medal after humiliation and defeat. The doctrine of success embodies the supposition that some people have grown beyond the state of others ; all

will have the same to conquer, but at the present moment all are not equally far advanced. We should take all humiliations of our experience as part of our education. There is no luck, or fortune, merely one path for all — the path of growth. Through the line of growth runs the ladder of effect. Whatever comes is the result of our position on the ladder, and our position on the ladder is the result of all steps taken hitherto. The law of Karma urges us never to suppose we shall not succeed, never look forward with forebodings as if doomed to failure. Go hopefully onward to such opportunities as are born of past accomplishment. Without prophetic power we can see the growth of the previous state in the condition of the present. If we can bear fame and riches without haughtiness, or use a high position well, we will not need to sweep crossings in a future embodiment. The *good* ruler does not return as a slave; despots must necessarily acquire the knowledge of service, learn the blessedness of ministration in the lowest position. Whatever good one has earned one holds forever and goes on to higher states. As everything is the direct effect of some past cause, every one can feel, "I have only to make the effort to succeed, I have all assurance of ultimate success, I have been through expressions others may not have experienced." It is so with the globe and the race, for the globe is man on a large scale. The globe undergoes what man undergoes in his final conflict over all material things, the growing out of a previous imperfect existence and preparing for a higher one. We do not look reprovingly on the past, but acknowledge the great apparent fulness of design and great unity of purpose. Instead of the world's being destroyed, the world will become advanced. The spirit that has operated

upon it withdraws from it, then it is again brought forward by other minds until they also recede from it. These are the days and nights of Brahm which will succeed each other, not for the same individuals, but for those who came before you and for the countless hosts who will come after you. Not for the individual is there ever a going back. The world is always a school, with days of action and nights of sleep, but the nature that once graduates never goes back again into the infant school as a learner, it steadily progresses until it reaches Nirvana, the highest state conceivable. We shall have to become Karma-less, outgrow our destiny, or fate, and rise above everything we call accident. Our life here is a qualification for a higher life, this life is the chrysalis, the next state that of the butterfly. The poet says: "here in the body *pent*." This is our limitation, but the butterfly dies as well as the chrysalis; all resurrections die again, naturally speaking. The soul however belongs to eternity; divine love is forever and forever the same.

QUES.—Does the law of Karma make no provision for the forgiveness of sin?

ANS.—The doctrine of Karma is founded on the eternal principle of justice, beneath which there can only be abiding rock. The essential proof of the value of any theory is that it harmonizes with divine justice. Having a sense of justice in ourselves, we know that whatever is just must be true, and whatever is unjust cannot be true. Justice is the universal solvent, the interpretation of all the parables of existence. Is Karma just, or not? It is said: "to err is human, to forgive divine." We are told that Karma makes no place for forgiveness. Now why is it not divine to forgive? Can your highest

idea of God be of one who forgets and forgives? Can we believe him capable of anger, wrath, or resentment? So long as the idea of God was semi-barbaric, just so long was the Divine Being endowed with human limitations. God is, after all, only human if He forgives and not human in the highest sense. Forgiveness implies an alteration in the mind of the one who forgives. God can never change His state, for He is never less than perfect; He never changes His attitude toward His children, though they may change their attitude toward Him. God is never angry though He may look so to us when we have anger in our hearts. What a lesson for humanity is the "neither do I condemn thee, go and sin no more." It is true that Jesus, when on the cross, said: "Father, forgive them," not as an example, or to tell God what to do, but in tender pity for man's imperfect needs, to teach him forgiveness. It is our duty to forgive because we are imperfect. God is perfect, never gets angry with any one, and therefore has nothing to forgive, He is never anything but Infinite Love. It is carnally human to err, it is humanly divine to forgive. It was once thought that in the thunderclap God revealed His anger, the lightning flash was interpreted as the fury of imperial Jove, when storms are only the footprints of Divine Love. We see only infinite love and wisdom in everything; all is good even if incomprehensible. All of God's acts are based on infinite goodness, and ours are not. Theosophy gives us the idea of God in its highest conception, which is not that of a changeable Deity. Now if God and Law and Nature are one, and Law is the law of the Divine Mind, the law is the expression of God and we thus get rid of God's rival, or adversary, get rid of everything but God, we reach a pure theism.

God is the Eternal Cause, present in the effect ; the effect partakes of the nature of the cause. What then is this inexorable, immutable law, but the unvarying manifestation of Divine Benevolence ?

QUES. — Does the operation of Karma bring us our bereavements ?

ANS. — There is no bereavement except to sense. So long as we place our affections on the plane of sense, we need the discipline of losing their object. Every experience is a stepping-stone to a higher condition. Our happiness does not consist in external things, but in peace of mind. A bereaved mother might have a love so pure and unselfish for the child that was taken from her, a love so full of comprehension of God's will, and what was really best for her child, knowing that she was forever ensphered in the real child presence, that there would be no loss or bereavement. She would be just as conscious of the spirit world as of this, and more absolutely certain the child was with her and loving her. The animal soul in us continually wars against the spirit ; the lower elements, which occasion all our personal grief, have to be overcome. Christian Science tells us death is a belief, but who has the belief ? Not the one who dies, but you who pass through the belief of death. Your child, who is supposed to have died, has not passed through the belief of death at all. If he could speak to you he would say, " I am alive, I am conscious, and with you just the same ; " he would persist in being alive, the belief in death is on your side, he *knows* he has not died. How can he believe in death, how can God know anything of death when all live unto Him, how can He sympathize with your loss when there is no loss ? God sees everything in its true light, how can He



sympathize with that which has never occurred? We fancy it, but that is our error, our limitation, and we continually ask God to recognize it. If God is infinitely true, how can He recognize what has no reality, what never took place and never can take place? If we knew the why and wherefore of all our experience, if we could take the point of view in all its broad sweep that a celestial visitant would take, we should see that *all is good*, we should know that evil is good in disguise, and would say with Job: "shall we not receive from the hand of God what *seemeth* evil?" We only give two names to the dispensation of divine purpose. That which we call good at one time might be evil at another. At the highest point of our development all is good, there is no evil. There is nothing more to grumble about, all things are for the best. When we arrive at this point, it will blot out from our vision the idea that there is any need of tears, or pangs, in our development. The eternal purpose is fulfilled in everything from the greatest to the least. There must come this period in our development when we shall know that whatever we have undergone is the plan of divine unfoldment, as the flower is the outgrowth of the perfect plant, foreseen when the seed is planted. The flower is there in the seed. Externally speaking, the seed comes before the flower and slowly develops into the flower; in the spiritual idea the flower is there in perfection already. The external world is to be the portrait of the thought of the Divine Artist — the photograph of the spiritual idea. In the present condition of the world, the photograph is not finished. Ideas are sitting for their portrait; when all these ideas are perfected the millennium will have come, the period of the finishing of the picture, when ideas that have existed in the

mind of God shall be reflected in the mind of man and his surroundings. When we have God's idea perfectly reflected in us we shall know what it really is to be perfectly contented and happy, to know no care or annoyance. We hear geologists say that the earth struggles by its convulsions to settle itself. The earth is still young, these are the signs of its imperfections, by which it is paving the way for a more perfect condition; by means of cyclone and earthquake, all which is best fitted to survive passes from juvenility to a higher state. While the world refines about us, there is a correspondence found in the refinement of man, there is a reciprocal action between earth and man, so may we not say that physical and spiritual science teach us the same thing? When all mysterious prophecies are interpreted in the light of science and experience, when spiritual illumination gilds the page, we find that not only everything *will* turn out right, but everything *is* right *now*, we feel that we have lost all evil, and everything that has occasioned our sorrow, humiliation, or pain. If we could only feel that any calamity was the best thing that could possibly occur, it would cease to be a calamity any longer. There is always an under-current of thought that submission is not noble, that the world would have been better without the storm, that if something could have averted the earthquake what a blessing it would have been, when it was a necessity in the evolution of the earth, it was harmful only from a superficial point of view. If those who suffered from it could have understood this, they would have been sufferers no longer in mind, have felt no anguish in spirit, as if deserted by the divine power. The pessimist thinks all these things are occasioned through blind force, without intelligence or mercy. Does not this feeling

cause much of the misery there is in the world? If our house is burnt down, should we not say, "well, this is one of the experiences that we must go through in our development, it must result in some good, there was a divine purpose in the fire." Even if it leave us paupers it was a necessity, without which we should have lost a part of our education, and thus we can maintain an active, cheerful spirit in our poverty. If we could realize that everything which occurs is really for the best, we should be able to meet all the difficulties in our way and not let them crush us to the earth; we would not feel down-trodden and overwhelmed as the sport and plaything of some blind force. How could we henceforth suffer? Humiliation for us is forever past. The point to be reached is to be unaffected by external things. Gaining this point, we have then completed our journey as far as this planet is concerned. However the result may be obtained, in this result we have the completion of this life's discipline. The question for each individual is, how much result have I, and that result is superiority to whatever is capable of making us unhappy, or ashamed.

QUES. — Can we exhaust all past bad Karma in one lifetime?

ANS. — Our Karma is that whereof our thoughts, words, or deeds are borne in effect. We have been making Karma through a life of thirty or forty years perhaps, and have in it the concentrated result of all the actions and thoughts of that life. Now the question arises, can we change all those conditions in the remaining years of our earthly life, can we see a light ahead strong enough to obliterate all past Karma? Yes, if we make a very hard struggle indeed, we can, but, if we go

on in a dilettant fashion, we cannot enter the future world in a state of perfect happiness. Remember, however, that what is perfectly true of the future world is not true of the eternal world. They are not identical, the forever which you call forever is not eternity. In this law of Karma, the sequence of human involution, the steady and certain development of individual merit, we get rid of that infernal doctrine of everlasting punishment, founded on the Greek adjective which means long-enduring; sulphur and brimstone being only symbols of purification. Karma makes of this life, a probation. Where churches have made a mistake is to limit probation to one life-time, to regard as eternity the period which follows one life, and antedates another. It is utterly impossible that a just God should make an eternity depend on our acts in this one life, but a temporary probation follows on a temporary life. With eternity we have nothing to do, but with the spirit life which immediately follows this life, which we must prepare for, here and now. Our whole future career depends on the use we make of this school, the duties that come to us in this world have to be done here or nowhere, a theory that endows this life with importance, makes this world an important world, gives us zest and energy to live well now, by which we shall gain temporal reward for temporal good, and temporal punishment for temporal error. Eternal reward for temporal good would be unjust. When a beautiful soul goes into the spiritual world bright, pure, and happy, it has nothing to outgrow, it goes on learning, if it has developed the power to learn spiritually in this world. If that particular talent has not been improved here it will be taken away ("even that which he hath"), not lost in the sense of annihilation, but held till the



next embodiment, when the spirit shall again have the talent to use. But we cannot be happy, here or there, until we have destroyed all evil Karma, that which brings us suffering and distress. The way of its destruction is to do the very good that counteracts the evil. All can judge of their progress by noting the development of perfect charity; when we have conquered some particular vice there is proof of it when we ignore vice in others. All the good you think is so much material to build up the spirit; all your bad thoughts, or deeds, have just the same kind of effect on your spirit that bad air, or tainted food, has on your body. The question is, have you eaten enough good food to more than counterbalance the bad, otherwise there is no advance, no progress; you may build up with one hand but you pull down with the other, your whole life being an oscillation, or a see-sawing, you neither retrograde, nor advance; if you speak kind words you step forward, when you are unkind, you go backward, although if in going back you have learned something, then there is progression through retrogression. Good Karma in its effect lives forever, bad Karma only for the single state, it relates only to time, it makes us suffer and we get our advance through it. The law of Karma points as a discipline for our good, everything that comes, takes from us all repining over any grief, care, or misery which we know we have brought upon ourselves. We suffer only when we see no reason below it. The idea of Karma teaches that what befalls us now is the consequence of what we have done already. We reap our past and create our future; whatever we do, say, or think makes Karma. The study of Karma is a most practical one, for, as we can destroy evil Karma by creating good, the creation of good Karma is the



work of to-day. Make the very best of past consequences, convert the failure and folly of the past into pure gold of higher thought for future days. There is no arbitrary allotted time through which we must look for such result. There is a work for us to do, when we have done it we receive the consequences of that work, independent of time.

QUES. — Should we not eliminate from our effort all anxiety as to the result?

ANS. — The reward is always given to work and not to anxiety. If we worry we are almost certain to turn the scales against ourselves. Right must prevail because it is right; truth conquers because it is truth. In a calm state of mind we have the ability to do what we could not otherwise do, or see how to do. All worry disqualifies us for work, disables us for individual, intelligent action. When we feel our success to be uncertain we fail, when we do not worry we have a light, the light of intuition for our guidance. We are too prone to pray the prayer of doubt and uncertainty. There is a higher principle in our nature. Intuition is an infallible judge, and we cannot know anything about intuition until the higher principle is developed. The highest degree of advancement is through self-forgetfulness. If we become indifferent concerning ourselves, we rise to consider the welfare of the race. When we are in our spiritual infancy we may be cold, haughty, imperious, proving we have never grown superior to the tempter; when grown, self is superseded, Jesus, as the incarnation of Truth, as the Light of the world, was perfectly in harmony with divine law. Both Jesus and Buddha were ripe fruits of the tree of life where others are simply green. If we are sour and acid now, remember Jesus and Buddha gathered

also from the tree of earthly discipline. We see in those matchless lives the perfection of the wearisome stages we are now passing through. Jesus, "perfected through suffering," ascended to his glory, but he first went through with these very experiences, the utility of which we are prone to discard, before he became identified with all perfection. The very sufferings we most object to, as hardest to bear, are part and parcel of that which works out the perfection. One of the most bitter of Jesus' experiences was the infidelity of his friends, the betrayal of Judas, which he did not deserve, but, through the alchemy of the universal plan, it proved the very means by which he was perfected. In being faithful under trial you are creating good Karma, without which you would not have had such opportunity. Every time you meet with trial or annoyance you have chance to make good Karma; it will be a loss to you if you do not take advantage of it. In this sum of our existence, the many links of the one chain, we receive whatever that which we have done qualifies us for. There are scratches left on our spiritual nature by everything that we have said, or done. The law of Karma is the law of consequence.

QUES. — What do you understand by Devachan?

ANS. — Simply the night between two days, the Sabbath between two periods of activity. Devachan, the Buddhist paradise, solves one of the problems of the human mind. It is natural, perhaps, that many should look forward to a state of perfect happiness and rest, but the period is capable of an entirely better explanation. No one could greatly anticipate the enjoyment of going to bed and never getting out again to activity. The theory of sleeping in the grave is a corruption

of the ancient idea of Devachan, a state where work will be perfect rest, and perfect rest will be work. The spirit has its period of repose, of satisfaction, before waking up into more active consciousness in another state of being, but there is no state of idleness. Perpetual motion is the law of every created existence. Rest does not mean idleness, or stagnation, but a putting aside the mental energies for a vacation holiday. The spirit no longer has its occupation on earth, the material world, the outward activities of life are no longer necessary. In Devachan, or the spirit world, we shall remain until we have exhausted the Karma made during our earthly life, and we begin our next existence in the condition we are in through the exhaustion of that Karma. The spirit world is for us the fruitage of the life we are now living, we have just as much to reap there as we have sown here, then we begin afresh in a new embodiment, but we cannot therein be wise and noble, and of very great use and beneficence to the world, if we have hitherto sown evil seed. The consequence runs from one life to another and then works itself out. God cannot forgive because we outgrow past errors. When we have outgrown the evil, when we are all good, we become Karma-less. The tree of life is at last the tree of knowledge of good and evil, the tree of our discipline on which our Karma grows; they grow together, the reward and the penalty. The simple fact that we can have our feelings hurt shows we are not perfect. Everything that comes to us must redound for our good, it cannot possibly do anything else. If some of us had fewer difficulties and trials, then we would have fewer opportunities for progress, and why should we not say: "does God give more opportunities for unfoldment to others than to me?" Therefore count

it all joy when ye fall into temptation ; it is only some old principle in our nature not overcome. The animal soul is the tempter, the only devil there is ; something in us wants something, which something else in us does not want. In resisting the tempter we develop our strength and character. No one is ever great who has not made the effort to become great, either in this or in some past embodiment. All past experience is locked up in the mind but we are not always aware of it, we have more accumulation of experience than we know anything about, we do not express on earth more than we now need. Wendell Phillips was, naturally, a man of great capacity, but he never would have so distinguished himself had not the great need of the age made such demand upon his oratory. He would always have been a graceful platform orator, but not the great and thrilling speaker he was in the days when the anti-slavery conflict was at its height. The great cause appealed to the latent greatness within him. We are not all equally imbued with power, because only a few, in past experience, have gone through such discipline as has stored within the latent capacity. In the next embodiment you do not begin where you left off in the last life but where you end in the spiritual world, higher in the scale of human development. If living impurely now it will leave you in a condition of exhaustion, you have a small chance to progress, but will have to work for it, you will struggle with tremendous odds but may win a great deal. No condition is hopeless, no child was ever born for punishment. This world is not a hell, it is simply a school where we have the opportunity to learn, and no fate hangs over any head that ordains a failure, though some have to struggle very hard to make it a success. The doctrine of



Karma teaches hope, it does not encourage reconciliation to the inevitable because nothing is inevitable, we all have opportunity to make good Karma and secure a happy life in the next embodiment. If you succeed in developing character here you send the spirit out into the spirit world, or Devachan, bright and beautiful to prepare for the next embodiment. A martyr's crown shines always brightest in the life beyond. For such lives there is compensation whose glory no words can portray.

QUES. — Then our heaven is always what we make it?

ANS. — Whatever is your idea of heaven you will have. Leave everything to the working out of eternal purpose and natural law. Every one, according to his effort, deserves the very best. We have all conceived of perfect happiness, but some of us are capable of enjoying far more than others, it would take more to satisfy one than it would another, but if our life is faithful we shall reach all the happiness we can attain. Some can apprehend beauty in music and art that common people know nothing about, can drink more inspiration from a landscape than they can describe. This difference in people is so great, that, if you could measure the actual amount of their enjoyment, one person would be in capacity like a pipe-butt, the other a gallon vessel. The Indian of the North American prairies has no higher idea of the future state than of the happy hunting ground, his sole ambition to reach that desired goal, which might not, with your higher development, satisfy you, but the Indian would exclaim, "Great Spirit so good to give me all I want;" he could not enjoy anything more. If you have lived a higher life, you might imagine, or picture, a beautiful city, with scenery of gorgeous description, where treasures of intellect are outpoured. You can go and



receive your happiness in the ideal world which you have pictured. The man in his study is no happier with his books than the child in the nursery with his toys; the child has to grow into the stature of the man before he can enjoy the books. We go on multiplying our opportunities and possibilities, we labor and strive for the highest growth, awaking from surrender at death to all the glories we can conceive. There is an absolutely perfect reward for an absolutely perfect, brave, industrious life. The more advanced the soul, the higher the possibilities for enjoyment.

QUES.—How can we meet our friends in heaven if they have re-embodied?

ANS.—There is a very, very long period of time between embodiments, these interregnums between embodiments being referred to in the New Testament as ages, as the world coming to an end, a new heaven and a new earth, and similar expressions, but do not fear that, if your friends are re-embodied, you will not meet them in spirit when you go to the spirit world. You do not realize the life you are now living. This is the reason you cannot get along without sleep. This world is not man's native element, we are at times obliged to retire from it; this life is a workshop from which we need a temporary retreat, we have to go into our natural element to find our rest beyond the realm of dreams. From unbroken slumbers we awake built up afresh, strong, and full of peace. In the realm of spirit, our spirit has dwelt with a higher fellowship, we come back with happier aspirations, the results of renewal in spiritual states of life. We are like amphibious animals that live in two elements. We come up out of the material element of this life into the ocean of spirit. We could not be prepared for our

work on the dry land, if we did not occasionally slip off into the water. We must realize that we should know each other, not only after the flesh but after the spirit. When we go into a higher state of being we shall not know or care what external form our friends may wear, since the form does not contain the spirit. The earthly embodiment is the garment it wears now, the external projection of the spirit element, but the substance must not be confounded with the shadow it casts. We always were, we always are in the spirit realm, now and forever, we must know each other in spirit if we would know and understand what, in spirit, we really are. The soul lives its own life individually in the spirit world, independent of external expression. When people speak of their desire to meet their friends in the life beyond the grave they fail to realize in what spirit union really consists. We should very soon grow tired of the outer personalities. Nothing external could forever satisfy us. We live forever in the life immortal.

QUES.—Do Theosophists admit communion with the spirit world?

ANS.—There is a decided misapprehension as to what Theosophists really teach on the point of spiritual communion. Theosophy abhors so-called business mediumship, in the ordinary sense, or communion with the spirit world for mundane advantage. It holds that mere passive mediumship ought to be superseded by individual spiritual illumination, which is very different from automatic mediumship. Mediumistic power is not necessarily associated with intellectual vigor or moral excellence, it is often nothing more than mesmeric sensitiveness, the medium serving as a weather vane to register the condition of the passing hour, living in the animal soul with

no conception of God, or Spirit, at all. We have to advance a degree higher and cultivate the spiritual soul. If we cultivate our spiritual nature we cannot help seeing the spirit world, cannot help getting spiritual revelation. When we try to drag a spirit down to a money-making business, or to gratify curiosity, the knowledge of communion with the spirit world is detrimental to both sides of the house, for the spirit is hindered in its progression and is therefore deprived of the rights of a human being. Theosophy tells Spiritualists to go higher, and the best writers on Spiritualism teach the same thing. We must make an effort to cultivate and spiritualize ourselves, instead of bringing the spirit world down to this and materializing it. While our own spiritual development remains on a sensuous, phenomenal plane we are subject to astrals of every description. We do not want to be materialists with another name. The more the spirit is delivered from earthly affections and interest in earthly affairs and dreams of sense, the more the spirit is satisfied with living in a spiritual state and holding communion, through affinity, with our higher spiritual principle rather than through expression in spirit phenomena. I know a widow who has no desire for material communication, for, she says, "whenever I enjoy an unbroken night's sleep I feel myself going out into the boundless realm of the spirit world, though I cannot remember that superior state in mortal consciousness, but I feel on waking that I have only just come from my husband and children, I often hear myself saying, 'good-by, I shall be back again very soon.'" This is true spirit communion which allows of no deception, no intermission, nothing to break the reunion with any number of embodiments. Theosophy is only a higher phase of Spiritualism,

there is no contradiction, no discrepancy between them. When you see a little of Theosophy it looks hostile to Spiritualism, when you study it more thoroughly they both unite. Spiritualism should mean that we commune with the spirit world through the unfoldment of our spiritual nature. The ordinary idea of mediums is that for all information, for all they see, say, or do, they are dependent on other intelligences. Theosophy claims that we are to develop independent clairvoyance, and psychometric powers. We do not want another spirit to show us the spiritual world, we can use our astral eyes and see in the astral light if we develop our sixth principle. We endorse mediumistic power as supplementary, not as substitutionary; rightly understood, it means voluntary spiritual co-operation, not arbitrary coercive control. Mediums should live what they teach. True Theosophy acknowledges we can get from the spirit world what we can get in no other way, but we must depend on ourselves also. We are living to-day as astral beings in an astral world; while with our physical eyes we behold nature, with our astral eyes we are able to look on the spiritual condition of the universe. The astral interpenetrates the physical. If we see a dog's footprint on the floor, it would not be necessary to see a dog enter or leave the room to decide that a dog had been there; by seeing a human footprint you could judge how large was the person who made it. So in the astral atmosphere every thought-condition makes an impression, our thoughts and desires all leave footprints on the astral sand. An astral seer can see these thoughts and impressions as you with physical eyes can see footprints across the snow. An individual who is clairvoyant is merely one who can look out on the astral atmosphere and see its conditions and



reflections. All material things are due to astral vibrations, these in turn are due to spiritual vibrations, and that is force and life, *per se*. As in a descending chromatic scale, we can come down from soul itself to spirit, from spirit to astral, from astral to material, the astral being the intermediary between the spiritual and the physical. Both Spiritualists and Theosophists have grasped the fact that the disembodied can commune with man and produce all kinds of spiritual and psychic phenomena. The occultist can command a table to move and it will move by his will power. People often attribute certain wonderful powers and wisdom to spirits, which they possess themselves. We want to know what psychical powers are embodied in us, we must not imagine that death is going to give them to us, neither will it deprive us of them. The odic force in the universe, which we must discover and understand, is not unknowable. People have not demonstrated all the powers which they themselves possess that can produce these phenomena. There is a great difference between the illumination of the adept and the passivity of the medium; the latter is the lower condition. If, through this passivity, we receive spiritual tidings, the message cannot be verified, we have to take another's word for it, the words may be beautiful and helpful, if not true they ought to be, but farther than this we cannot go. If we develop our own powers there can be no doubt, because, while still in the body, we look into and go into the spirit world. If we could only understand the excursions we make every night, and remember our nocturnal rambles, for every time we go sound asleep we go to our spirit home, we travel in our astral body, here and there, and one who has developed the higher principle can consciously pass



the natural barrier and go at will, into the spirit world. We must get into the position of spiritual receptivity, then we should hear from our spirit friends as we now do from one another, we should see them as plainly, the tidings no longer hypothetical, because we have taken a higher step, adding to our belief, faith, to our faith, spiritual knowledge.

QUES. — What is your opinion of spiritualistic phenomena?

ANS. — The phenomena, if genuine, are for the most part unsatisfactory and ambiguous. Human conditions are such that the astral light in which the clairvoyant sees is so tossed and perturbed that they cannot see things clearly, and get only a confused conglomeration of varied shapes. Societies for spiritual culture and unfoldment of psychic powers should be formed in private homes. A large percentage of the entire human family can develop such psychic power to a wonderful degree. Let every one allow their spiritual nature full scope, put away prejudice and misconception, and allow the soul to declare itself. We do not repudiate mediumistic phenomena, but would develop them to the plane of a higher class of intelligences. The astral world is full of cemeteries as this is, for in the astral world, as the spirit passes on into a higher life, the astral body is left behind in the astral atmosphere, as the physical body is left behind in this sphere, and the astral body *gradually* disintegrates, dying slowly as the higher principle advances from it. Our physical vital fluid emanates from the astral body; it is the astral body that suffers in amputation, the spiritual body is intact. Our higher spiritual principle is in the spirit world to-day. Phenomena is only valuable as demonstrative of principle. Theosophical science is a method of bringing people into higher relation with the spiritual forces

in the universe that exist within ourselves and all around us. The proper study of mankind is man. Theosophy really aims at the elevation of man to a spiritual plane.

QUES.—What are elemental spirits?

ANS.—All elements are peopled with elemental spirits, there is nothing without its spirit. There is no fire without the presiding salimandi, no water without its undine, no earth without gnomes, or air without sylphs. Now man has these four orders of elemental spirits within himself. The salimandi correspond to his affections, the undines to his reason, the sylphs control his imagination, and the gnomes his animal passions or material power. If men gratify their lower instincts they attract these lower powers, and here lies the philosophy of ghosts and material attractions. The miser has united himself with the spirits of earth, for by the worship of gold in thought, or perpetual striving for wealth, we come under the dominion of those elements on the plane invoked. If we live on the ordinary animal plane, we cannot absorb or respond to spiritual truth. What do you know of life that keep the spiritual in the background, the physical in the ascendant? When you pass out of the physical form you are entirely out of your sphere, and find yourself in one you are not prepared to enter. Theosophy points out two paths, as Jesus also taught the broad way and many entering upon it, the narrow way and few going in thereat. Jesus was, undoubtedly, a Theosophist. Between the ages of twelve and thirty, he travelled extensively, visiting in Egypt, Persia, and India, the most powerful lodges on earth, becoming one of the greatest and most glorious teachers. Christians accept Jesus and reject Buddha, when no comparison can be attempted between the two religions,

because they teach exactly the same thing. If any person has an idea he would like to become a Buddhist, he makes a great mistake, because the religions are alike in all essential respects. One great importance of the Oriental aspect of Theosophy is that it breaks down the wall of prejudice existing between the East and the West. Christianity has held the thought that the poor East would have no gospel unless the West carried it there, so the East has turned round and brought you its truth. The East is more privileged than the West, for, during several thousands of years, the East has represented the highest development of civilization. In the ensuing epochs the West will be the great center of spiritual activity. Theosophy is not an exotic here that belongs to another clime, but an indigenous plant, religion being the same in every age, but we are dependent on the East to teach us, in the way that children are dependent on those already educated, but every one is prepared to become a teacher in his turn, when competent. If the Mahatmas, chelas, and other mystics are our instructors in occult wisdom they have no prerogative that others do not possess, only to help others to become educated like themselves, to prepare pupils to handle these mysteries and use this occult power aright, but only a few go in at this narrow gate, while many enter the ordinary gate of fashion. There is no reason why you should not find out all mysteries for yourselves, the only hindrance thereto being that it requires a kind of life many do not wish to live. They would not take so much time and trouble, or make so many sacrifices to attain this spiritual good, as did Kepler, Copernicus, or Galileo, to demonstrate any problem of nature, and yet they would not live an unhappy life in the acquisition of divine wisdom. The Light that ever

shines shows all the ways of wisdom to be ways of pleasantness and all her paths of peace. Whatever you have to give up is that which is really not worth having; the pleasures of earth are counterfeit, the gold that glitters mere tinsel. Its acquisition is the outcome of human selfishness which is a vice. Self-culture can be consecrated to the highest ends. Subordinate all love of self to love of neighbor and of God. Work for the sake of Truth and for humanity.

QUES. — How do the pure in heart see God?

ANS. — "Blessed are the pure in heart for they shall see God," said the Master, this sight of God meaning spiritual perception, or the discovery of the Divine Existence. Man is as invisible as God is, in whose image and likeness he is made; the true man is the invisible man. What is God? There must, necessarily, be a great deal of mystery concerning the Divine Indwelling Presence. All we know about God is in the higher realms of life, it is the higher consciousness that realizes there is an Infinite Good Being that controls and rules over all. Supposing every one who doubted concerning the existence of God could enter into that state of mind in which he was absolutely certain that everything was for the best, without a ripple of doubt passing through his mind, would he not be in a condition to actually see God with the eye of the soul, as an all-satisfying, all-consolatory reality, feeling sure everything was in the hand of infinite love and goodness, all vessels worked into port, piloted by a perfectly skillful and loving commander? If this trust were perfect, how the mind would rest in it, and be free from misery of every kind. The soul would find realization of God. Reason, in a higher state of existence, develops as it never does here, it sees above and



below as never before. Our horizon widens and our reason confirms and comprehends what our intuition previously apprehended. When we find God in ourselves we shall be satisfied in His reflection in our own being; when we find ourselves in Him then we shall be at peace because realizing our close relation to Deity. When we have positively found the soul, we find God, knowledge of a soul coming from the spiritual influx, of a power within us. There is more proof of the soul's immortality than there is proof on the side of any demonstrated science.

QUES. — Will not Theosophical truth have a unitizing influence on the nations of the earth?

ANS. — Theosophy meets one great need of the world to-day, that all nations should recognize their brotherhood, which unfortunately they do not; they still follow in the track of ancient barbarians and look upon those, from whom they are separated by natural barriers, as foreigners, outside the order of soul and democracy of spirit, and thus the peace of the world and the unity of humanity is delayed. Nations contend with one another for territory or worldly possessions, for intellectual ideas and divers theologies, but avowedly spiritual struggles are not confined to the inhabitants alone, for, as Paul says, "we do not war with flesh and blood, but with principalities and powers," with unseen hosts. Christianity has far outgrown the recognition of a variety of spiritual influences continuously attending individuals and nations, according to all old theories that every one has his attending influences, his household lares and penates; not only so, but every form in nature had its representative in the unseen world, and every nation had its peculiar divinity. Jehovah was not the God of



the world, but the God of Israel, as Zeus was the God of the Greeks, and Jupiter of the Romans; all early nations had their own spiritual hierarch devoted to their cause, and the people sacrificed oblations in their sanctuaries that this unseen power might fight their battles, their idea being of gods many and lords many. Therefore all earth religions were in a sense a form of Spiritualism, and with the recognition of spirits around them, higher or lower, to serve or to bless, there was also the conception of the Infinite in-dwelling and over-ruling Spirit, who most of all found His abiding place in the hearts and minds of humanity. While the Aryan race made much of spiritual communion, the peculiar trait of all Semitic people was the turning to the still small Voice of God that controlled them more than all the guiding spirits. The Assyrian religion blended both Aryan and Semitic characteristics, recognizing individual spiritual communion that *attracted* the interior recognition of the God of the soul, this dualism in religion producing the thought we find to-day, and the conception of God as purely authoritative. If any one in true Theosophy seeks for divine wisdom, he must arrive at the conclusion that all the nations of the earth have reached on the relation of God indwelling in humanity. There can be no prosperity till all nations outgrow their differences in one common harmony. Theosophy is a moral, ethical movement; as soon as we feel that we are one in spirit, we shall speak of one another as brothers, and feel in the department of soul as really one, we shall not then behave as if we were not all children of God. Ethical culture and moral reform must build the structure of universal freedom.

QUES. — What is mortal and immortal mind?

ANS.—The animal impulse, or animal soul, is the mortal mind. We cannot imagine a sensuous person to be very intellectual, or, if so, he is not intellectual in consequence of animality, but in spite of it. The animal impulse does not naturally seek expression in literature or art. The fifth and sixth principles however do harmonize. A person can, at one and the same time, have moral and intellectual nobility, or be equally engaged in benevolence, literature, and art, a dual expression of the soul, the human spirit manifesting itself as love and wisdom. The majority have only developed their fifth principle; if they have no conception of the seventh, and only a glimmering consciousness of the sixth, they have not the understanding of the Truth, they may have creed, belief, or theory, yet all the ideas and opinions, when compared with knowledge, are as twilight to sunshine, they may be pure and ennobling but are not demonstrable. When the sixth principle is developed, through which the seventh can shine, we shall have no need that one shall teach us, we receive unction from the Holy One. What is our true immortal mind? Our rational, intellectual principle, that vigor of mind which enables us to solve the great problems of life. The true Christ, as the true Buddha, is one equally developed in his intellectual and moral nature, the highest intellect and purest morality are jointly enshrined and infinitely unfolded. There is no true expression of the soul without this masculine and feminine development, the intellectual and the moral so perfectly one that they constitute the true spiritual marriage. The Buddha occupied in India the same relation to mankind that Jesus occupied 2000 years later in Palestine. While at long intervals vast cyclic periods intervene, you will find in about 600 years

great revivals come to an end, a greater revival in 2000 years, and the still grander cycle in 25,000 years. About 600 years after Jesus, Mahomet inaugurated the faith of Islam, one of the great religious systems of the world to-day; 600 years later the Waldenses and others proclaim a more spiritual form of Christianity. At the present time, there are indications of a cycle of a new life, a new dispensation on the earth. We can safely say that every 600 or 700 years some remarkable change takes place somewhere on the earth. The great ruler of the planet, the archangel, changes at that time.

QUES. — What connection has Theosophy with metaphysical healing?

ANS. — Metaphysical teaching is really Theosophy applied, in this respect, that it utilizes occult power for the beneficent interests of mankind. This metaphysical movement has come before the world through the direct action of those masters of the most secret order on earth. All principles of metaphysics are in the possession of Eastern wisdom, and it is only just to Theosophy and the wisdom of the East to make this statement. Mrs. Eddy says she got it from a study of the Bible. How did Dr. Quimby and others get it? It matters not. These flashes of light that have come to different minds have proceeded directly from the current of thought that always held these truths, which gives them to mankind as it is able to receive them. Those who get it from intuition, get it from God. Metaphysics and Theosophy are perfectly one; Spiritualism has been, hitherto, an erratic manifestation of this power, which in its highest phases is Theosophy, in its lowest is nothing more than the grey magic of the East. No one can be a successful healer unless he lives a pure life, in conformity

with the teachings of Christ. By perfect devotion to spiritual truth and the good of humanity, all can exercise the power Christ taught to his children. Every healer, like the true Theosophist, endeavors to turn the attention of the patient from things natural to things spiritual, to the culture of the spirit, and the formation of higher relations with the psychic world, enabling him to inherit all things worth inheriting. Our external forms are imprinted with all the sand-grains of thought, they mirror the person's mind within as a faithful record, a true doomsday book, and we believe in the perfect regeneration of this body through psychical means, and that it can only be accomplished under the highest thought; when the higher nature is appealed to, the higher nature drives out what the lower nature has secreted. The elixir of life is not a drug, but the life that springs from the interior principle, the Logos, the divine Ego, the Life of the God in us. In the highest condition of society you will *set out* to heal no one, but as the sun radiates light and heat through all the universe, so will you, as every soul is eternal, perceive only good, be receptive to, and express only good, shedding your blessing everywhere. Then you can go nowhere without healing the sick, wherever you go you carry with you a beneficent influence, dispensed as freely as the song of the bird or the perfume of the flower. We shall only develop into higher conditions as we do good, we can approximate healing another by being more in truth ourselves; those in truth carry peace with them. Cultivate the higher principle for the good you can do; all power is yours only when under the dominion of the Atma, in perfect harmony with the Divine Understanding. A metaphysical life is a battle and it is those who fight the battle that



win the prize. There is such a thing as soul-cure ; mind-cure is an adequate expression. It is spiritual illumination not physical healing which you practice. A metaphysical treatment closes the door that contacts with hell, and opens the door of heaven, it opens the window of a room, full of close, foul air and allows a fresh, cool, sweet breeze to flow in, to tranquilize and harmonize the apartment. This is what the thought does. When you affirm : " I am spirit, one with God, I am well in my interior, immortal being," when you thus relate yourself with the Infinite, you open a window you can never close. Sometimes there is a window open on to a most disagreeable place, then a metaphysical treatment shuts that window and opens another upon a bed of roses, upon thoughts of peace and harmony, with the celestial plains in sight. So metaphysical truth opens the avenues of the mind to the study of *being*, of living, studying, travelling in the right way, overcoming all discordant thought and entering upon our rightful heritage to eternal life and blessedness. So make your treatment an educator, develop a spiritual atmosphere by benevolent impulse, trust in God, rest in the Spirit, without perplexity. In giving yourself up to the spiritual tide, or influx, you are yielding to the Holy Ghost, which is better than to use your own mentality. When one treats in personal will he does himself harm and becomes exhausted. Treatment coupled with doubt is worse than none at all, if agitated you do not leave all to God, you are giving wrong medicine, *your* thought, not *God's* thought. You cannot possibly fail, for it is God's will that every one should be well and happy. The true Theosophist has seven senses ; Spiritual Science undertakes to develop the sixth and seventh senses, through which you come



into relation with the astral and the spiritual world. We should consider that in dealing with Spiritual Science we are studying everything there is, the only solvent of life's mystery.

QUES. — Does Theosophy recognize astrology?

ANS. — Astrology and alchemy are distinct sciences and the spiritual correspondence of astronomy and chemistry, Theosophy teaches that you were born when certain influences were in the ascendant, because of the all that your Karma brought with you from past experience, which caused you to be conceived just when you were. Our "brooding stars" are our relation with all past Karma. The perfectly unfolded being is represented astrologically in the twelfth chapter of Revelations, as the woman clothed with the sun, in contrast to Adam and Eve who were represented in the garden as naked, being ignorant and at the same time innocent, a state of earliest infancy. Their adoption of clothing signified growth in knowledge and experience. Eve, of innocent, perfect beauty, wore no crown; chaste as marble, pure as ice, with beauty unparalleled, she was still no queen, no conqueror. She was the representative woman, in perfect and infantile innocence, but one to whom you could not go for advice or instruction. She had no knowledge of the world, or its trials. While fair and pure she was at the same time a child, she could not serve as teacher, counsellor, or guide. Now look at the other picture — a woman standing in regal glory, clothed with the sun, the moon beneath her feet, a woman with all the chastity and perfection that could be imagined of the pure Edenic virgin, yet combined with all commanding knowledge, intelligence joined with purity, love with wisdom. Between the two, a great gulf is fixed. The Edenic woman has developed into the

radiant creature of the Apocalypse. Eve represents the susceptible person always taking on conditions, when stung by the serpent she was utterly unprotected, while the light that surrounds the Apocalyptic woman, the armor of the Spirit which clothed her from head to foot would paralyze the serpent. Jesus placed before us, as our goal, the glorious condition that is still beyond us, the conjunction of the dove's harmlessness with the serpent's wisdom. Now what is the esoteric significance of this astronomical figure? The sun corresponds to the spiritual nature, the moon to the physical or animal nature, and the planets to the different intellectual powers. Why is it astrology tells us in terse phrase: "the wise man rules his stars?" The true Theosophist, in whom Sophia, or divine wisdom, is regnant, rules his own intellectual powers, or compels them as servants to the sun, or soul — the Atma — as the visible solar sun rules the planets which revolve about him. Your soul is the sun *in you*, and the *you* is the *sun*. The moon represents the animal nature, a mere satellite to a planet, which is subject to the intellect, while both mind and sense are governed by the spiritual nature. This is the true planetary correspondence of certain powers within one's self. While the planets revolve in space, they continually discharge electricity into the atmosphere, their recent perihelion has had a great deal to do with the tumult and unrest of human society, all over the world, but, all these influences being mortal, they afflict only those on the mortal plane. When we cultivate our soul power, when we are clad in armor from head to foot, there are no arrows, or bullets, that can pierce our armor. When we live in the spirit, and by constant at-one-ment with the interior life, we clothe ourself with the sun, subjugate the moon (all

carnal passions) beneath our feet, and wear a diadem of twelve stars, signifying the perfect development of all our powers, the twelve stars referring to all zodiacal influences, a rounded development which the perfect being wears as a crown, while encased in a sheen of perfect light. When we live in the light of spiritual truth we become more and more invulnerable, no matter what hydra-headed monster makes war upon us, our heel being cased in perfect armor blunts the serpent's fangs, and the spiritual armor with which we are clothed upon, not only protects us but radiates an atmosphere which purifies the air for every one else to breathe, generates a counter-influence of good that destroys evil, as light dispels darkness.









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